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never defeated. There will be mentioned, also, all the treasons which Ganelon, of Mayence, hatched against Charles and his court, corresponding secretly with the Saracens to overthrow his greatness and that of his forces. Nor shall be concealed what Malagigi wrought with magic power of his for the benefit of the invincible Charles ; rather, you shall hear, as usual, how he commanded all hell for the safety of the men of Chiaramonte and of Montalbano.

"No. 25 Union Street, South Brooklyn.

"Seats reserved for ladies."

From the Public Ledger, Philadelphia, April 19.

IN the concluding chapter of Mr. Leland's book, "The Gypsies," Boston, 1882, he discusses "Shelta, the Tinkers' Talk," and points out the existence, throughout the British Isles, of a secret Cant or language employed by tinkers and tramps, a jargon evidently of Celtic origin. With reference to this caste of "tinkers," the "Journal of the Gypsy Lore Society," vol. i. No. 6, pp. 350-357, contained an article by Mr. David MacRitchie, entitled "Irish Tinkers and their Language." The last number of the Journal named (vol. ii. No. 2), under the head of "Notes and Queries," contains a communication respecting "Shelta," which is here transcribed. No doubt there may be opportunities in the United States for obtaining information respecting this jargon or language.

"SHELTA," THE TINKERS' TALK.—My first acquaintance with "Shelta" was made in the summer of last year, while I was spending some holidays in the island of Tiree, off the west coast of Argyll. A lady friend of mine, who resided in the island, gave me some words and phrases she had obtained from a little tinker girl some time before.

She obtained the words in the following way. One day, going by chance into the kitchen, she found there a tinker boy and girl, who had come round begging. Entering into conversation with them in Gaelic (I believe they spoke no English) she was informed by the little girl that — to quote her words — "We have a language of our own." My friend asked her to tell some of the words, and on her doing so, wrote them down. As they had a Gaelic ring about them, she wrote these words according to the Gaelic mode of spelling.

On their return home the little boy "told" on his sister, and next day their mother came along to see my friend. She said the words did not belong to any language at all, but had been made up by the little girl herself. This my friend knew was not true, as the boy had also shown a knowledge of the language. On my showing the words to a friend I was advised to send a copy of them to Mr. C. G. Leland, and get his opinion concerning them.

This I did, and was informed by that gentleman that the words belonged to the "Shelta" language, and was referred to his own book, "The Gypsies," in which "Shelta" was first made public. On reading that book I find that some of my words are the same as Mr. Leland's, allowing for the different systems of spelling. I here give the words and phrases as I got

them, and to these I have added some notes, showing the words I consider similar to those of Mr. Leland, and those — both of my own list and Mr. Leland's — that I consider are similar to and connected with the Gaelic.

I agree with Mr. Leland that "Shelta" is *not* Gaelic, because my friend and I went over the words, trying to find some connection between the two languages. "Shelta" has, however, both Gaelic and slang words mixed up with it.

Words obtained from tinker girl in island of Tiree : —

<i>nòid</i> = a man.	<i>cian toim</i> , a white house, or cot-
<i>beor</i> = a woman.	<i>tage</i> .
<i>peartaig</i> , a girl.	<i>gifan</i> , a horse.
<i>glomhaich</i> , an old man.	<i>blànag</i> , a cow.
<i>liogach bin</i> , a small boy.	<i>deasag shean</i> , a ragged, old, or
<i>suillean</i> , a baby.	dirty person.
<i>mo chàmair</i> , my mother.	<i>deasag toim</i> , a pretty, clean, or
<i>mo dhatair</i> , my father.	neat person.
<i>clèidean</i> , clothing.	<i>air a sgeamhus</i> , drunk.
<i>lutrean</i> , shoes.	<i>s' deachag òb</i> , I am tired.
<i>pras</i> , food.	<i>s' dèis sium a meartsacha air a</i>
<i>turan</i> , a loaf.	<i>charan</i> , we are going on the
<i>tur</i> , fire.	sea.
<i>reagain</i> , a kettle.	<i>nòid a maslachadh air an la-</i>
<i>scàlaich</i> , tea.	<i>nach</i> , a man walking on the
<i>mealaidh</i> , sweet.	highway.
<i>cian bin</i> , a tent.	<i>s' guidh a bagail air mo ghil</i> , it
	is raining.

Comparing the Tiree list with Mr. Leland's words, I observe as follows : —

Beor is similar to *bevr*, a woman ; *bin* (pron. *been*) = *binny*, small ; *pras* = *brass*, food ; *tur*, fire = *terri*, fuel ; while *turan*, a loaf (or more probably an oat-cake baked at the fire), and *terry*, a heating iron, are connected with *tur* ; *sgeamhas* = *ishkimmish*, drunk. To the ear of an English-speaking person, the way in which *sgeamhas* is pronounced, viz., with a preliminary breathing, would suggest that it was spelled with an *I*, prefixed to the word proper. *Cian*, a tent or dwelling = *kiéna*, a house.

Mo is Gaelic for my, and *dhatair* is probably connected with *athair*, the Gaelic for father.¹

Mealaigh is apparently connected with Gaelic *milis*, sweet ; and *shean* with Gaelic *sean*, old. *Air a sgeamhas* is probably literally translated by "on the spree ;" *air a* is Gaelic for "on the."

¹ It is to be noted, however, that *dad*, or *dada* = "father" in many Gypsy dialects ; and that it takes the form "*datchen*," in one instance, in the north of England (as stated by Mr. Sampson, at p. 3 of the present volume of our Journal). *Dad*, or *dada*, is also used by some Gaelic-speaking castes in Ireland, of which, we believe, the population of *The Claddagh*, Galway, is an instance. Cf. Welsh *tad* = "father," and the ordinary *dad* and *daddy* of familiar English speech. — ED.

From Mr. Leland's vocabulary the following are similar to or connected with the Gaelic :—

Muogh, a pig=Gaelic *muc*, a sow ; *bord*, a table, is the Gaelic word. *Scree*, to write=Gaelic *scriobh* (pron. screeve).

The numerals quoted by Mr. Leland are really Gaelic :—

<i>hain,</i>	one,	Gaelic, <i>aon.</i>
<i>da,</i>	two,	" <i>dha.</i>
<i>tri,</i>	three,	" <i>tri.</i>
<i>k'air,</i>	four,	" <i>ceithir</i> (pron. <i>k'nir</i>).
<i>cood,</i>	five,	" <i>cuig.</i>
<i>shay,</i>	six,	" <i>se</i> (pron. <i>shay</i>).
<i>schaacht,</i>	seven,	" <i>seachd</i> (pron. <i>schaacht</i>).
<i>ocht,</i>	eight,	" <i>ochd.</i>
<i>nai,</i>	nine,	" <i>naoi.</i>
<i>djai,</i>	ten,	" <i>deich</i> (pron. <i>djaich</i>).

Nearly all these numerals are written by Mr. Leland as the Gaelic equivalents would be pronounced by an English-speaking person.

The word *sy* (a sixpence), which Mr. Leland includes among his examples of Shelta, is a common slang term with boys at Inverness.

G. ALICK WILSON.

NOTES AND QUERIES.

FOLK-LORE: A QUARTERLY REVIEW.—The present year sees a very important change in the publications of the Folk-Lore Society, the "Folk-Lore Journal" (London), as the organ of the Society, being succeeded by the new review above named, with which is also incorporated the "Archæological Review." The Acting Editor of the new publication is Mr. Joseph Jacobs, assisted by an Editorial Committee, including also Hon. J. Abercromby, Mr. G. L. Gomme, and Mr. Alfred Nutt. The first number appears under date of March, 1889, and contains, with other papers, the Annual Presidential Address of Mr. Andrew Lang. In a preliminary editorial, it is remarked that the term "Folk-lore has now been extended to include the whole vast background of popular thought, feeling, and usage, out of which and in contrast to which have been developed all the individual products of human activity which go to make up what is called History." The Journal will include contributions dealing with Comparative Mythology and Comparative Religion, as well as with Institutional Archæology. The publisher is David Nutt, 270 Strand, London. The full title of the review is as follows: "Folk-Lore: a Quarterly Review of Myth, Tradition, Institution, and Custom." The wider scope of the Journal promises to greatly increase its value; and the first number is of much interest. Reports on recent researches in folk-lore and mythology will be a feature of the publication.

The remarks of Mr. Lang, in his Annual Address, had relation chiefly